RELIGION.

The Sabbath Services in the Churches.

"APOSTLES AS PREACHERS."

Mr. Hepworth on the Old-Time Revival in Jerusalem.

FROTHINGHAM ON DISSIPATION.

The Holy Ghost Discussed by Mr. Beecher.

CHURCH OF THE DISCIPLES. THE APOSTLES AS PREACHERS—SERMON OF

REV. MR. HEPWORTH. The average attendance at the Church of the Disciples was decreased considerably yesterday morning, made a most carnest endeavor to awaken in his hearers a realizing sense of their position. He took his text from Mark, xvi., 15:-"And He said unto them (that is, the apostles), Go ye into all the world and preach the good news (the Gospel) to every creature."

The traditions of the Hebrew Church were the embodiment of selfishness. The spirit of Christ was the spirit of charity. They would include within the circumference of salvation only their own faand enfolded within the circumference of His love the whole earth. I would like this morning to introduce to you the first service of ordination, at which service men were set apart to accomplish a given service and to become the servants of the Lord, to do nothing in their own name, but in the name of Christ, and to speak, not with an eloquence of their own, but with the earnestness of the spirit. If you will turn to the lwentieth chapter of John, nineteenth verse, you will and the scene to which I refer. What was the promise of ordination? That was their preparation for the Gospel preaching, which God had given into their If we turn to the second chapter of Acts we shall find the accomplishment of that promise spoken of:- "And when the day of Pentecost was fully come they were all of one accord in one place, and suddenly nighty wind, and filled all the house where they were sitting, and there appeared unto them tloven tougues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other longues as the spirit gave them utterance."

THEIR ORDINATION. olutely complete. Jesus hath breathed upon them and changed their natures. It is very much the way in which God, after He has fashioned an outward semblance of man out of clay, breathed into it a soul. Christ's breath was inspiration to the apostles. It was by the means of this supernatural power that they in the figurative language of the Bible) could take deadly serpents in their hands without injury. All is sone in the name and by the power of God. Look, tow, to see the result of this supernatural agency. If we turn to the second chapter of Acts, we shall find

done in the name and by the power of God. Look, sow, to see the result of this supernatural agency, if we turn to the second chapter of Acts, we shall find that the first preaching service in which the apoties engaged was.

AN OLD FARHIONED REVIVAL SERVICE.

They had a metley assemblage. Perhaps it was in the streets of Jerusalem. Men from all parts of the world gathered to hear the word of God preached. They told it with earnestness. They had respect for neither high nor low. They only cared for duty, and their courage came from the throne of God. "Then they were glad respecting the word, and the same day were added about 3,000 souls." That must have been a wonderful retrice. I wish we could transfer ourselves from this sincteenth century to that meeting. Here were the Pharisecs and Sorbes and Saddeces looking on and instening to detect a slip in the grammar of the preacher. Three thousand men and women joined the ranks of the new army as the result of that single service, and if you say, as many say now, "Excitement is exceedingly dangerous," I answer, "There must have been exceedingly of the moment, not an emotional outgush that came from the preacher's eloquence; it was a continued influence of the Worl of God, based on a firm convotion, and we are told that they who were convicted remained steadfast in their preaching? If they had received large salaries; if they had occupied high social positions, if, in consequence of the power with which they were endowed, they had been littled up from the place of taxgatherer to communion with the high once of earth, we might then suspect their motives. Then, in the midst of our belief in them, like a slender seam of copper in a block of silver, would come suspicion and distrust; that they died

deal of INTUITIVE UNIVERSALISM
in the hearts of men. If you are a Christian and a member of a church you have taken upon yourself a solemn vow, and you are obliged by your oath, uttered in the presence of Almighty God, not only to be true in endeavoring to keep the commandments yourselves but also true in trying to persuade every one who is out of the ark of safety to come into the tents of our saviour. If you do not will God hold you guilless? I tell you, no. Are you mean enough to want to be saved yourself and not try to save others? We need the preaching of the aposities. Oh, that St. Peter were sere. I think if he were the day of

sere. I think if he were the day of SENSATIONAL PREACHING Would come again. If there is a time hereafter when in awful question will be asked let us get ready for it so that we shall not be found wanting in that dreadful day. We are all in the desert together, and how are we to find find our way into the light of God? It is the infusion of love into the higher qualities of man that makes Christianity. All we can carry with us is our love of Christ, and I pay my debt to God through the overflowing love that suffered on the cross of Calvary.

MASONIC HALL.

"DISSIPATION"-THE WASTE OF PHYSICAL AND SPIRITUAL FORCES-SERMON BY REV. O. B. FROTHINGHAM.

Rev. O. B. Frothingham's discourse yesterday on "Dissipation" was preceded by a number of the usual religious announcements, among others that of the approaching Woman Suffrage Convention, which is fraught with immense importance to the spiritual interests of men. Mr. Frothingham prefaced the definition of dissipation with the truthful observation that before anything could be dissipated there must be something to dissipate. He traced the gradual accumulation of the knowledge and the civilization of mankind, and the slow stages by which it had developed from primeval barbarism into its present buch state of culture. Depicting the growing refinement in the taste for food, he picting the growing refinement in the taste for food, he alluded to the prediction of an enthusiast that the time would come when men would for their sustenance plack out the very heart of the earth and live on nectar and ambrosia. Drawing the parallel with the food of the mind, the speaker here touched upon the immense

accumulation of thought and the ever-increasing refinement of mental purture.

Whenever man will open his heart, his conscience, this supreme world is his through the process of accumulation; but corresponding to this is the process of distribution. Every little flower-pot has a hole at the bottom, and if you stop that yent the plant cannot grow, for its communication with the organic forces that are imbedded in nature is cut off. How great is the ambition for wealth, for the power of wealth, for the wealth of wealth! But if the rich man's nature is d from the world, see how his heart dries uphow the very man dies out! The richest man who how the very man dies out! The richest man who keeps open his sympathies, so that when anything comes in something goes out is blessed by all, while he who cuts himself off from the rest of the world is oursed by mankind. It is the same thing with knowledge. How beautiful is it to see a man pursue knowledge while the zest is fresh! How beautiful his face becomes; bow his eyes light up; how his voice becomes deep and sonorous! But when the communication is cut off between the man who knows and those who know not, his ambition perishes, he becomes a partissun, a scatarian, and men point to him with scorn as a bookworm, as a man whe thinks he knows, and because he thinks so men do not care whether he knows or not.

More deadily even is the condition of the man who possesses goodness and whose goodness is not balanced.

knows or not.

More deadly even is the condition of the man who possesses goodness and whose goodness is not balanced by a corresponding process of distribution. The Pharisee's charity was a bargain, his piety a trade, and therefore it was that Jesus sought him out as the subject of His most bitter invective. It was not because the Pharisee was not good, but because he was so good that he was not good for anything. (Laughter.)

THE QUESTION OF BALANCE.

Oh that the knowledge of balancing acquisition with distribution were only better understood! Whenever more comes in than goes out it rots at the heart; whenever more goes out than comes in then there is languor and weakness. And now we come to dissipation. How sad it is to see in the young this draining of vitality into the guiters of debauchery! All appreciation of the heroic, of the divine, of the saintly things of life coases; the will force becomes demoralized; the man has no purpose, no resolution any more; he is a nuisance and a burden to society. There is not a dissolute man or woman who does not poison the whole community in which he or she lives. There is not a dissolute man or woman who does not poison the whole community in which he or she lives. There is terrible contagion from the influence of an unclean heart. If there are children they inherit the curses and diseases which their parents have inflicted upon themselves.

INTRILECTUAL DISSIPATION.

But there is an intellectual dissipation which is equally dangerous. I read a few days ago a book on the "Border Land of Insanity," and from this it would appear that we all travel on this border land every day, for whenever there is an outgo of mental force not warranted by accumulation the disintegration of the finer portions of the brain begins. An experienced physician said the other day that there was three times as much insanity in its incipient stages in this country as in England. Men overworked day and night; no

warranted by accumulation the disintegration of the finer portions of the brain begins. An experienced physician said the other day that there was three times as much insanity in its incipient stages in this country as in England. Men overworked day and night; no accumulation of mental force except through newspapers and light magazines, and what an outlay of brain force! This waste goes on in spiritual recling, too. Nothing is so slowly accumulated as spiritual emotion. There are probably only ten people in this community who can pray with fervor, who can unter the Lord's Prayer in the spirit in which it was written. (Laughter.) Most people cannot pray fervently more than once in six months. (Laughter.) And yet people go on praying, shouting hosantahs, &c., as though the very cheapest water were the water of life. How sensible is the difference from loud-mouthed glorification to an empty heart! (Laughter.)

THIS IS THE DANGER OF A REVIVAL, that the outgo is so much larger than the income. People who never thought of anything but their dinners now rant hourly about God. (Laughter.) People who never felt a compunction of conscience about cheating their creditors now talk about their sins, It is impossible that this outgo should continue when there is nothing within. There surely will be a reaction, just as there is a reaction from the midnight debauch. All this display and wastage of emotional power is so much subtracted from the real integrity of the man, and no wonder if indifference, atheism and viciousness follow. For 200 years in Europe all the efforts of priests were directed to make men feel a rapturous love for arist, and during this very period society was most demoralized—war followed war, blood-shed, carnage, rappine devastated the earth; and all this while the world lay prostrate at the feet of this bleeding visionary Christ! No, if there is no reflection, if there is no accumulation of sterling worth, of manhood, virtue and houesty of thought and purpose, then this avalanche of religious emotion wil

PLYMOUTH CHURCH.

MR. BEECHEE BAPTIZING INFANTS AND ADVO-CATING THE POLITICAL EQUALITY OF THE SEXES-WHAT IS THE HOLY GHOST?

The attendance at Plymouth church yesterday is large as usual. That means it was crowded to the doors and that hundreds were turned away. Before the sermon a little girl of seven and six infants were baptized. One of them was held in the arms of John L. Hill, who was one of Mr. Beecher's counsel during the great trial. Among those who attentively watched Mr. Beecher as he sprinkled the little ones in front of the platform, was the "sweet singer in Israel." Throughout the entire service Mr. Sankey was the most intensely interested spectator present. His eyes never left Mr. Beecher for a moment. Even while with covered eyes he bent his head in prayer, he could be seen glancing between his outspread fingers at the

In his short prayer Mr. Beecher appealed to heaven lyn might be successful, and that when they went away they might leave behind them a religious fervor which prayer he announced that he would be absent from the city several days, but would return in time to attend the Friday evening prayer meeting. He announced the

WOMAN'S SUPPRAGE ASSOCIATION to be held at Steinway Hall this week and referred in most complimentary terms to the ladies connected with

"The meeting will be attended," said he, "by Lucy Stone and other ladies, who, while advocating a larger sphere for their sex, make that sex more beautiful by their purity and excellence of life. I am sure that for wisdom regulated by decorum, and for domestic prudence, we shall look far before we find any one more fit to speak to American mothers than Lucy Stone: Lam to speak to American mothers than Lucy Stone; I am sure that we shall look far before we can find any one to equal Mrs. Howe in learning and genius, and I am sure that when asked what woman may be as a teacher upon the platform we could not do better than point to Mrs. Livermore and say, 'They may be such.' I have lost nothing of my confidence in the propriety of woman's suffrage. I believe that no day will ever come in which public and private and business affairs shall reach their maximum of earthly excellence until the ordinance of God. 'It is not good for man to be alone' shall be fulfilled in every one of those departments. I believe that the joined and intersphering influence of man and woman will at last be as cleaning in the body politic as it is in society, whatever may be the confusions which will occur in the time of change, and that in the end the unity of man and woman in public affairs will work as it has wrought in the Church—not confusion, but elevation, and as it has wrought in the household—not confusion, but elevation. I deride and tread under loot the whole doctrine of Orientalism in regard to woman. I accept with growing faith and confidence the great Western detrine, the OCCIDENTAL TRUTHS, that men and women are, while not alike, equal, and that there is no perfect man until he has his companion in woman, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man and no perfect woman who has not her companion in man, and no perfect woman who has not her companion in man, and no perfect woman in the perfect and the perfect and the perfect woman who has not her comp sure that we shall look far before we can find any one to

disfigurements and eroptions, I still believe and rejone in the progress of everything that shall tend to give unity to the influence of man and woman in public affairs. Amen.

For the loxi of his sermon Mr. Beecher chose the fourth and eighth verses of the first chapter of Acts. He dwelt in a special manner on the last named verse, in which Christ says to his apostles:—"But ye shall receive power, after that the Holy Ghost is come upon you," &c. The scenes of our Saviour's passion, said he, were over and had passed into history, though then unrecorded; His sleep had been awakened; He had dwelt with His disciples for forty days, showing Himself in many ways and proving to their consciences and consciousness that He was the very Jesus that they had known, and that he had ricen from the dead. And now they had drawn together somewhere on the Mount of Olives, and they seem to have had there the final conference. In the last scene the disciples asked whether they were about now to eater upon their life work as administrators in the new kingdom that they supposed was to be given to Israel. The great master commanded them to return to Jerusalem and there to wait. The change they were to wait for was unknown and mysterious to them. It was a power from on high, when the Lord went up into the misty clouds of heaven and disappeared from their sight they set their faces toward the city.

THEY HAD SO CHAETER and Bo GHAETER and Bo directions but these:—"Go back and wait, and by and by there shall be given to you a power."

The preacher here described the city of Jerusalem as it appeared to the apostles on their approach, with its mighty temples and palaces gleanning in the sunlight. He also pictured the various classes of its inhabitants—the Pharisees and Sadducees, the Athenians and the Herodians, with their religious worship 2,000 years old, and around the altars of which was clustered all that was cenerable or attractive in their history—all that appealed to their patriotism. And here, continued Mr. Beecher, came these el

that He left them any directions. There is no evidence that they were not left to form an organization as in any neighborhood to-day an organization as in any neighborhood to-day an organization for such purposes springs from the elevation of the moral sense of mankind. Christ left these

MEN WITHOUT A CHURCH,
without a charter, without an outline of golley, without an any literature, without ordination, and simply commended them to go to Jerusalem and wait till the power came upon them from on high. They were not to wait for any outward manifestation, for anything to flash upon them from the sky. They were to wait for some thing to come within them. It was to be a revelation. They were all together; that is explicitly stated. They spent their whole time together; there was, therefore, all that comes from the unity of social forces. No man alone is able to develop himself, even in the lowest spheres of development. They were not only together as so many materials, kindling into a flame, but they were all of one accord, and very likely for the first time in their lives, too. Sorrow often makes unity and they were in orphanage. They spent their time in prayer and singing, which, if you look at it, means that instead of sitting together desolate, mosning and listening to ill-omened predictions of the future, and drivelling and groaning about their weakness and their wickedness, or anything of that kind, they sat together and prayed and sang. Prayer is flight or it is nothing it is the nobler part of man, winged with imagination.

ing to ill-omened predictions of the future, and driveling and groaning about their weakness and their wick-edness, or anything of that kind, they sat together and prayed and sang. Prayer is flight or it is nothing. It is the nobler part of man, winged with imagination, iffing itself out of the bondage of material life and talking with Him whom then it sees. While they were thus gathered together there came a rushing sound as of a mighty wind and the flery tongues that everned to speak to their souls that wisdom and eloquence should be theirs thereafter. What did come? We are told that it was the Divine Spirit. It becomes of very great importance now to determine

WHAT WAS THE DIFFERENCE
between those men as they were after that and as they had been before it. We observe that, in the first place, these men were lifted instantly by this inspiration out from the condition of vulgar commonplace into a condition which we will call by no more appropriate name than that of romanticism. They were lifted out of the common rank into the heroic. By vulgar 1 do not mean poor, unless poor in spirit or poor in sentiment. The moment they were touched by the Spirit there was something that gave touched by the Spirit there was something that gave to the sentiments enfranchisement—that brought them into the higher realms of existence; and there was the insight which comes from the exaltation of the faculties of man. There are given to us all hours that disentangle problems. There are moods in which we see things all round, but that condition does not abide—it is not permanent. The apostles, however, were clothed and filled with this power of exaltations, and it seemed to abide in them. Now if you ask in modern phraseology "What was done to them; and what did it?" I say that a divine influence descended on them, inspiring them in such a way that all that part of their life that spring from the flesh was held in abeyance and control; and all that part of their soul-life, which includes reason, the moral sentiments, the imaginatio

what are some of the laws and conditions under which men may expect to be blessed by the Spirit. The descent of the Divine Spirit then will be made known to us by its opening the eyes of the soul to an invisible world and to truths that never have physical forms and yet are the most important truths of our existence. People pray for the Holy Ghost. "Fill me with the Holy Ghost," is one or the stock prayers.

"Fill me with the Holy Ghost," is one or the stock prayers.

Mr. Beecher compared men who cry out in this way without preparing to receive the Holy Ghost to a man who should go out to a well with his bucket and hanging it on the nozzle of the pump, cry out, "O, well, fill my bucket!" without making any exertion himself. Another class of Christians were adverted to by Mr. Beecher as being like dry pegs in the house of the Lord—"good to hang old theological garments on, and that's all." Many people, he said, were brought to Christ by adversity, which penetrated their outward shell of worldliness just as the autumn frosts strip the chestnut of its burr and permits the golden nut within to escape. "More blessed," said he, "are they who, like the apple blossom, come to maturity with the sunlight kissing its cheek into beauty."

ST. STEPHEN'S CHURCH. THE EABLY CHRISTIANS OUR MODELS-SERMON

BY REV. PATHER COSTIGAN. was celebrated by the Rev. Father McCready, in presence of a large and attentive congregation. Rossi's Mass No. 4 was sung by the choir with much taste and feeling. The 'Gratias agimus' of the 'Gloria," an alto solo, was rendered by Mile. Munier in a very creditable manner. The "Credo" opened with an echo, produced by the voices of the choir in answer to the words intoned by the celebrant, which was grandly solemn and impressive. At the end of the first Gospel the Rev. Father Costigan delivered an edifying discourse, in which he contrasted the sanctity and fervor of the early Christians with the wickedness and lukewarmness of modern followers of the Crucified. Having read the epistle and gospel of the day, he said:—In today's epistle the apostle of the Gentiles gives thankato food for the grace bestowed on the Thessolonians and reminds them that they had become "followers of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost." The history of the early Christians is for us full of instruction and encouragement; the lessons which it teaches are most salutary and should inspire us to follow, as nearly as we can, in the footsteps of the early disciples of a crucified Saviour. In the primitive ages of the Christian era the converts from Paganism did indeed receive "the Word in much tribulation;" yet they were filled "with the joy of the Holy Ghost," and the infant Church was a spectacle worthy of both angels and men. In those days even tender virgins proved superior to the united powers of earth and hell, and thousands sighed for the grace and the glory of scaling with their blood their faith in Jesus. Compare the innocence of the lives of the early Christians with the depravity of ours; their fervor with our tepidity; their austerities with our sensualities; and make us tremble for our salvation. Let us keep before our eyes the examples of the Thessolonians and make us tremble for our salvation. Let us keep before our eyes the examples of the Thessolonians and Father Costigan delivered an edifying discourse, in hake us trembe for our salvation. Let a keep before our eyes the examples of the Thessalonians and the early followers of Christ, who lived up to the duties prescribed in the Gospel, and we must be convinced that the only road to heaven is full of trials and tribulations, and that if we wish to gain the ineffable happiness of the blossed we must deny ourseives, take up our cross and follow Christ.

SEVENTEENTH ST. M. E. CHURCH. PARTICIPATING IN THE REVIVAL-PREACHING ON THE COMING OF THE LORD.

A notably limited congregation attended the services at the Seventeenth street Methodist Episcopal church yesterday morning, although it had been previously announced that there would be revival services. The pastor, the Rev. A. W. Lightbourn, was assisted by the Rev. R. H. Bieby, who preached the sermon. His text was taken from the Second Epistle to the Thessalo nians, i. 7 and succeeding verses, which treat of the coming of our Lord. The preacher said, substantially :-The coming of the Lord is one of the most solemn subjects recorded in the Book of Life. When that time shall be is not revealed to men. Then a justice long restrained will be executed on them that know not

Before the contemplation of an immortal soul's sepa

God.

Before the contemplation of an immortal soul's separation from God's glory words are beggared. The imagination from God's glory words are beggared. The imagination cannot calmiy picture it. Satan never perpetrated a more dangerous lie than when he made Christians believe that the Saviour had done all for them; that nothing was required of them. If religion did not make men obtain that holiness which fits them for the worship of God it was not a true-religion.

THE PATHE THAT SAVES.

must be a faith of the heart. It must beget action. So much is heard of the love of Christ that it becomes as a thrice fold tale and soon is heard with comparative indifference. And yet neglect, practical though not perhaps intentional neglect, is the worst offence to God. The preacher concluded by exhorting his hearers to more active efforts for the spiritual concerns of themselves and their neighbors.

When he had concluded the pastor of the church advanced to the reading desk and took up the burden of the theme just treated, and proceeded further to picture the scenes about the Judgment Scat on the last day, "Oh," he said "there is something so sweet in the Gospel of Christ, why don't the people come and hear it? Why are there so many empty benches here? The presiding ciders of the Methodist Church have called a series of meetings to commence to night. Bo you know that the Methodist Church has been standing still here in New York? We ought to be ashamed of our position. Now are we coing to join in with the other churches? Unless we are willing to make some sacrifices we cannot. Last Friday we had an afternoon service and very few were here. To morrow afternoon we shall have a service at three o'clock, lasting one hour. In the evening we will have a public service, and each succeeding evening of the week except Saturday evening there will be preaching. Brother Price's praying band will be with us next Sunday normal and two precess.

day norning."

An invitation was then extended to all who wished to join the church to come forward, and two persons were received as probationers. The pastor briefly addressed the probationers, and again exhorted his hearers to work for the conversion of sinners. The singing of the Doxology closed the services.

FIFTH AVENUE BAPTIST CHURCH. TURNING MEN TO RIGHTEOUSNESS-SERMON BY THE REV. DR. ARMITAGE.

The congregation that assembled in the Fifth Avenue Baptist church, in Forty-sixth street, near Fifth avenue, yesterday morning, was rather small. The paster preached from the words, "They that be wise shall shine as the firmament; and they that turn many to righteousness as the stars, forever and ever"—Daniel,

God blesses the world and controls space, but there is no work that He does to-day that is half so grand as listening to the child who has a sin on his breast or rising to open the door of mercy to a man who is flying rising to open the door of mercy to a man who is flying from the wrath to come. God would have every man saved, and He places us here that we may put our Christian love against the despondency of our Christian love against the despondency of our follow men and lift them up. This was

a great work. It was something to be a Shekespeare, a Newton, a Milton, a Jefferson, but what was this to compare with the great work or saving men—converting them from the empire of Satan to the sceptre of Christ? When God called as to turn men to righteousness He called us to participate in His own work. Can this work be done at too great an expense? Christ came into the world and labored and shed His blood and died to save sinners, and should we not try to take the bruise from the heart? to wash the stain from the conscience? to take our fellow man from the mire and place him on the eternal rock? It is a wonderful thing to turn a man to righteousness; out of the companionship of the vile to

There was more joy when the angels beheld a man turned to righteousness than when they first saw that great orb, the sun, start on its course. It was a vastly different thing from placing a rock or rearing a mountain, for the man you turn to Christ is to live and move on in a sphere that shall only end with eternity. How rich was the man who goes into God's garden and plants a seed and then brings back a full harvest! O, that all might come in like the cart staggering beneath its load of golden sheaves until the vast granary of God was full. Remember that every one turned to righteousness is a compensation. But you may ask, "How can I do the work?" Well, go at it carnestly, obtain a large spirituality; never mind your overweaning modesty, that will not retard you; it will the rather help you in your work. Well, go at it carnessly; obtain a large spirituality; never mind your overweaning modesty, that will not retard you; it will the rather help you in your work. Remember Daniel Webster when he attempted to make his first speech at Dartmouth. His modesty was too much for him, and he was hissed down and jeered at by his associates. But Webster said he laughs best who laughs last. This modesty was the foundation of and the keynote to the character of the man who afterward shook the nations of the earth with his eloquence. You need not throw off your modesty, it is the modest men that accomplish the greatest works and do the greatest good. The reward for this work of saving men is ample. "They shine as the stars, forever and ever." I don't know any more about the stars than you do—no more than any man may know—but I do know that there is not anything in the universe more beautiful than the stars as they shine on

IIIE BOSOM OF GOD in their dark setting of night. Can you lay down at night and as you look through your window at the stars say, "God, my heart is as pure as that star that shines?" If you turn men to righteousness you can. I don't know what use God will put us to, but He will unquestionably find some work for us to do, and we shall be as useful as the stars—the North star, the Polar star. If we but turn men to righteousness we shall live after the stars have fallen like figs from a tree before an untimely blast. fore an untimely blast,

PARK CONGREGATIONAL CHURCH. A PULPIT EULOGY OF THE HERALD-SERMON

BY REV. MATTHEW HALE SMITH. In the Park Congregational church, South Brooklyn, last evening, Rev. Matthew Hale Smith delivered the second of his "aggressive discourses," taking for a text Jeremiah xxiv., 2-"One basket had very good figs, even like the figs that are first ripe. The other basket had very naughty figs which could not be eaten, they were so very bad." Mr. Smith said :- When the press is good it is very good, and when naughty, it is very naughty. No preacher, said he, can ignore the influence of the press. It is the first estate, instead of the third. The masses acknowledge its power in everything. Under its influence men buy and sell, praise and blame, A candidate for public favor is not accepted until the people have the morning press. A united press guarantees any election in this country. Men who roll up great fortunes do it through the help of printers' ink. Fifty years ago the press of New England was Satanic, Religion was lampooned. The tract and

Stanic, Religion was lampooned. The tract and Bible societies, the missionary work and revivals were subjects of ridicule, and evangelical Christians could not get their daily news without having their religion maligned. The New York Observer was founded by the son of an orthodox minister, not as a religious paper, but as a newspaper in which the religion of its readers should not be insulted. A complete exorcism has taken place, and in no place in the country has mellidion a Pairen Flat than in New England. A paper is not necessarily Satanic because it is sensational. The press is not Satanic because it gives the news of the day, whether it be good or whether it be evil. A paper is just what the people choose to make it—that is, it must satisfy the popular demand. People who read Sunday papers demand a certain style of literature and get it. A religious paper caters to its readers. Men want news and take a newspaper for the news, and it they do not find it they stop it. Time after time efforts have been made to set up a daily religious paper in New York. Such a paper has never succeeded, because it does not satisfy the public demand for news. In a great trial a family paper announced that its columns would be free from all alussion to the matter. The paper lost patrons by the hundred, while the enterprising press could not meet the demand for its issues. The London Times by the hundred, while the enterprising press could not meet the demand for its issues. The London Times

versaries came round.

versaries came round.

THEY TAKE IT NOW, LIKE AN OMELET,
with their breakfast. The enterprise, the brains, the
capital, the circulation, the energy of the press is put
at the disposal of the religious community. Such facilities for spreading religious knowledge could not, in
the time of Elizabeth, have been purchased with the cilities for spreading religious knowledge could not, in the time of Elizabeth, have been purchased with the jewels of the kingdom. These agencies for spreading divine truth are offered to the Church, like salvation itself, without money and without price. In fact the exorcised press will do much toward bastening the

FIRST BAPTIST CHURCH, HARLEM. DEDICATION OF THE NEW CHAPEL-SERMON BY REV. DR. G. W. SAMSON.

Something over two years ago the First Baptist church on Fifth avenue, near 127th street, was destroyed by fire. Following on the heels of the fire fiend was the spirit of dissension dividing the congregation into two factions. Like most church quarrels, it was a bitter one while it lasted. . The dispute was about property, and honest "muscular Christianity" was in a fair way of splendid development when it was decided to invoke the arbitration of the courts. But it is all over now. The "Lucas party" and the "anti-Lucas party" are no more. The dissevered elements became re-united, and as the first fruit of the restoration of peace was decided to build a small chapel on the site of the old church edince. A chape was agreed upon as less expensive, and, therefore, easily paid for; less imposing, it is true, but imposing a less burden of debt and as fully meeting the preent requirements of the congregation. But it is a very reat chapel, being built of brick, its dimensions 42x68 feet, the windows stained, the floor carpeted, a pulpit of plain but tasteful pattern, and a small but rich toned organ. The chapel was dedicated yesterday morning, and it was filled to its utmost capacity. No grandly

organ. The chapel was dedicated yesterday morning, and it was filled to its utmost capacity. No grandly tiresome formula was followed. A sermon was simply preached appropriate to the oecasion, and hymns apposite in character were sung by the choir. The pastor is Rev. Dr. G. W. Samson, at one time President of Rutgers College, but more recently president of a college at Georgetown, D. C. His text was Psalms, Ixxvii. Is—'Thy way, O dod, is in the sanctuary.' He preached without notes, and the sermon was, in consequence, somewhat discursive, but at the same time vigorously delivered. It was listened to with the most carnest attention. After an introduction congratulatory of themselves in having once more a temple of worship, and hoping that it would prove a spiritual blessing to all, he proceeded to speak of the ways of God, he said, was making Christ a living person among them. Christ went about daily to see what they were about, and visited them in their stores, in their counting hou-es, in the markets, in their homes, and wherever they were. He spoke of men of science and their views of Christanniy. Isaac Newton, after he had discovered the law of gravitation, spent thirty years in studying the Bible. Persons who believe in God mustadimit that He is a person. "My heart cries out for the living God," said David. We see the effect of the magnet, but we don't see the power hidden in the magnet. Some men thought it very queer that God did not exercise his power differently from what He did. Practical men of the world were specially apt to think so. He was talking with a Jew yesterday and asked him why it was that the Jews had more wealth in this country than that owned by all the Jows in l'alestine. "They know how to make the best investments." answered the Jew. And so it was. There was a deep truth in what this Jew told him. The Jews make their investments in Christian lands. They make more money where Jesus rules. Christ's rule was rapidly extending. China was slowly but surely becoming subject to His sway, and s

there meet God and learn to love Him. He next went on to speak of the various services of the sanctuary—the preaching, singing and praying. In conclusion he urged that as men need food to nourish their bodies, so they need a Lord to neurish their souls. The sanctuary was the feeding place of the soul.

Mr. Kiersted, one of the trustees, made a statement as to the Snancial condition of the church. He said the chapel cost \$5,000, all of which, except \$1,000, had been paid.

ST. PETER'S (R. C.) CHURCH, SOUTH BROOKLYN.

THE CAUSES OF INDIFFERENCE IN RELIGION-

SERMON BY REV. PATHER FRANSIOLL. The services at St. Peter's Roman Catholic Church, in South Brooklyn, yesterday, were very well attended in spite of the threatening aspect of the weather. The merited reputation for line music which has been acquired by the organist, Mr. Cortada, and the choir of this church, always insures a large congregation. The mass played was that known as Mercadante's four-voice mass, with the "Sanctus" and "Agnus Dei," of Mozart No. 12. The music of the "Veni Creator," sung just before the sermon, was a selection from Hande The choir consisted of Mrs. R. D. Hall and Miss Gallagher, sopranos; Mrs. James Furcy, contralto; Mr. Rudolph Kinmer, tenor; Signor Pospero Luccio, basso; besides a chorus of twenty-four voices, under the con-ductorship of A. Cortada, organist and musical di-

ductorship of A. Cortada, organist and musical director.

At the conclusion of the gospel the Rev. J. Fransieli ascended the aftar steps, and, taking his text from the gospel for the Sunday, Matthew, xiii., 31–35, commenced a sermon on the causes of indifference in religion. In the Church of God, if we fail to appreciate properly His justice and goodness we become

LUKEWARM IN OUR DUTIES

to Him, We transact our business as if He were not concerned at all in our affairs. We go on trusting entirely in our own power, and when we meet with dimiculties we plunge into misery. This is not rising up to the great aim for which God has created us, nor exercising those great powers He has given us and with which we would always be successful if they were directed under His will. The second cause of indifference, lightness of judgment, distracts our minds from following out the ends of our existence. The excessive value we put upon gold, this thirst for money, leads us into error, because we become entirely occupied in advancing our material prosperity; we are losing sight of the necessity of saving our souls. The third cause, the placing of value on things which have no merit, such as the sensual passions, plunges into indifference without hope. Scandals in high places are no excuse for such things. They only the more clearly prove that religion has no power when these passions are gratified. We should fight against these causes with activity and resistance with the hope to get our salvation.

THE PILGRIM BAPTIST CHURCH. "A GREAT OPPORTUNITY"-BERMON BY THE REV. J. SPENCER KENNARD.

In the Pilgrim Baptist church, Thirty-third street, between Eighth and Ninth avenues, a stirring sermon was preached yesterday morning by the Rev. J. Spen-cer Kennard. The subject of his discourse was siyled, "A Great Opportunity." His text was from the words in St. Luke's Gospel—"Son, go into my vineyard this day." He argued that this great opportunity of going into the Lord's vineyard and there helping to save souls was a momentous one, which ought to be em-braced with all the strength of our hearts and minds. What higher aim could man claim than that of saving a fellow being's immortal soul from everlasting damnafellow being's immortal soul from everlasting damnation? If we would pause to estimate the value of a soul and the tremendous terrors of that dreadful death to which it is exposed, then would we rush to strain every nerve and fibre of body and mind to save it. It is, unhappily, only when great dangers are in our path that we arouse ourselves to a sense of the soul's peril. The ways of wickedness ensare the unwary, as do the hunter's pitfalls the unsuspecting animals which he marks for his prey. In the pursuit of life men cross ways that seem good to thom, but which really lead to their destruction, while other paths sometimes encountered from their very narrowness and ruggedness seem evil in themselves, but which in the end lead to life eternal. And it is to turn the sinner from his ways that the Christian heart burns; it vibrates to its inmost core with eagerness to labor in the Lord's vineyard—to profit by the great opportunity which God affords the zealous believer that he may pluck souls from destruction as brands might be rescued from burning. The conversion of man from the errors of his ways consisted in showing him the enormity of sin and then persuading him to love the Lord Jesus; to turn from sin and death in order that grace and life may be embraced with all our might. The task is a great and comprehensive one; an undertaking that should engage the best powers of our mind as well as the strongest efforts of the body. It is the saving of an undying soul that absorbs our faculties; of a God-given, heaven-horn spark of immortality, with all its wealth of susceptibility and aptness for happiness; it is the lifting of that soul into the companionship of God and fellowship with His angels—this is the great work which alone is worthy of pursuing. And let us not forget that in doing this great work, profiting by the grand opportunity which is offered us, we are discharging an acceptable grand service to the Almighty, one which can never be thrown away nor lose its merit. When a person asked Mr. Moody what rew

CHURCH DEDICATION IN HOBOKEN. The dedication services in the enlarged German Evangelical church, at the corner of Garden and Fifth morning. The interior of the church has been beauti fied and arranged in the most modern fashion. The cost of the enlargement has been over \$7,000. The dedicatory services were performed by the paster, the Rev. Dr. Mohen. Around the altar was a large display of Jerusalem cherries, cleander, palm, &c. The baptismal fout was wreathed with living ivy. The text chosen by the pastor for his sermon was the first verse of the eighty-fourth. Psalm—"How amiable are thy tabernacles, O Lord!" In his sermon the speaker traced the progress of the Church since its foundation. The choir sung the 24th and 163d Psalms very effectively. In the afternoon an interesting service took place, when the stained glass window in the chancel, presented to the church by the Sunday scholars, was unveiled. In the evening the Rev. Dr. Justin, of Union Hill, preached; and this evening the Rev. Dr. Ormiston, of the Collegiate Reformed church, in this city, will preach in English.

REVIVAL IN HOBOKEN. PRAYER, PRAISE AND PREACHING IN A BAILROAD

DEPOT. The passengers' room of the depot of the Delaware, Lackawanna and Western Railroad at Hoboken was filled vesterday afternoon when the "Blind Preacher" the Rev. Dr. Parker, of the Reformed Dutch Church,

Near him sat Mr. Reasmer, the Superintendent of the road. Among those present were a large number of the employes of the Hoboken Ferry Company and many of the railroad employes. The whole of the waiting room had been filled with benches. These revival meetings have been carried on by Dr. Parker week ago, through the permission of the railroad com-pany, the present services were commenced. They commenced by the singing of a hymn by the choir of Dr. Parker's church, and in which those present heartily joined. since last July in the Elysian Fields, and on Sunday a

Dr. Parker's church, and in which those present heartily joined.

THE SERMON.

The text chosen by the preacher was, "God so loved the world that he sent his only begotten son that whosever believeth in him should not perish, but have everlasting life." God created us, said the blind preacher, and He has a right to our bodies. A man may own his watch, his barrow, his house, or what not, but he individually belongs to his Maker. God, therefore, has a right to command His creatures. He tells you to love each other, to keep the Sabbath Day holy, not to steal, not to be covetous of your neighbor's success; but you break all these commands and stand before the heavenly through as convicted singers. For this reason God sent His son into the world to save sinners. But God, in His infinite mercy, has had pity upon the weakness of our natures and sent the Saviour, that whosever believeth in Him may have evernal life. In the annals of the world there is no nation which is ever-known to have existed which did not admit the existence of a god or a great spirit, and before whom the people did not feel that they were sinners and insignificant in comparison. This, therefore, is evidenced, that mankind feels the sense of error in which it lives.

JENUS CHRIST, THE JUST,
came to this world and suffered for the unjust. On that

JESUS CHRIST, THE JUST, came to this world and suffered for the unjust. On that came to this world and suffered for the unjust. On that truth let us rely till we pass over the Jordan of death and live in the hope of a glorious salvation. The speaker then, in pathetic terms, recounted the history of the prodigal son's return, and, after an earnest exhortation to the congregation not to neglect the call which had been made to them in the name of the blessed Saviour, a benediction was pronounced and the gathering dispersed.

THE UNIVERSALISTS.

Last evening the fourth in the series of revival meetings in the Universalist courches of New York and Brooklyn was commenced in All Souls' church, South Ninth street, near Fourth street, Williamsburg. The special service for last evening was a praise meeting. The services will be continued every evening dur-ing the week until Saturday. To night Dr. Chapin, of this city, will deliver a sermon, and the other evenings will be devoted to the consideration of subjects con-nected with the leading and living of a Christian life.

CORNELL MEMORIAL SCHOOL.

The Cornell Methodist Episcopal Memorial School elebrated its seventh anniversary yesterday, in the

THE REVIVALISTS.

Last Sabbath of Mocdy and Sankey in Brooklyn.

"DARE TO BE A DANIEL."

Three Services During the Day at the Rink.

Yesterday was the last Sabbath when the evangelists Messra Moody and Sankey, were to be in Brooklyn in the capacity of revivalists. As might be expected, long efore the announcement of the opening hymn in the eight o'clock service at the Rink the vast edifice was crowded to repletion by what to all appearances was a devout throng of worshippers. It was estimated that over seven thousand people were present from the beginning to the end of the services, which losted upward of two hours. The services were begun by Mr. Sankey, who sung, in clear, ringing notes, that now famous hymn of the revivalists, "Hold the Fort." The entire congregation rose and joined in hymn, at the conclusion of which Mr. Moody made a fervent prayer. After the invocation hymn 79, of the Sankey collection, commencing "Sowing the seeds of daylight fair," was an-

Moody made a fervent prayer. After the invocation hymn 79, of the Sankey collection, commencing "Sowing the seeds of daylight fair," was announced, Mr. Sankey leading in the sole, the choir and congregation together joined in the chorus. The rendition of this hymn as a specimen of congregational music was simply magnificent.

The attention of the antience was then called by Mr. Moody to the Scripture lesson of the day, the life of the Prophet Daniel as set forth in the Scripture. Taking the entire book of Daniel as his fext, Mr. Moody in his rapid and burning words explained the key to the life of the prophet. In his words he portrayed Daniel as one who had gained his power and influence by having been set apart, separated, from the world, and against whom no record, sacred er profane, has left a stain. Taken to Babylon with Shadrach, Meshach and Abednego as a slave, he was placed in charge of an officer of the guard of King Nebuchantezar, who was directed to give them meat and wine to eat, such as the King had at his own table. They found that the meat and wine had been first made offerings to the other gods, and Daniel had strength and mind enough to say "No!" that he would not violate the Hebrew laws and touch anything that had been given as a sacrifice to any god but the King of Kings. Some of the nineteenth century Christians would have said, if they could, "Don't be peculiar; you have been chosen by the King for preferment; eat the meat and drink the wine and keep favor with the great power; it will do you no narm." Daniel would not compromise. His religious law forbade him to recognize another God than the Lord God of the Hebrews. The meat and wrine were keep from them and the Lord made them strong in life and faith. But as Hebrew Daniel and his three friengis were held under surveillance. Then the King had a dream, and the wise mean not being able to reveal it to him. Bannel, shown that vision by the Lord, because he had been his servant, gave loy to all Babylon and saved its meen of windom. So on, the

Dare to be a Daniel, Dare to stand alone, Dare to have a purpose, and Dare to make it known. THE AFTERNOON SERVICE.

At four P. M. the Rink was made the tabernacle for a service designed especially for women. Tickets bearing the name and residence of each worshipper had been issued, with the design of collecting the tickets to make a directory for the pastors of the various churches, so that they could call upon all the fam illes represented and continue the revival work. The great Rink was filled; but few men being present at four o'clock the doors were closed. The congregation rose and united in singing the twenty-ninth hymn. Prayer was then offered by Mr. Moody, after which the people sung the hymn, "I hear the Saviour say." Prayer was then offered by Mr. Moody, after which the people sung the hymn, "I hear the Saviour say." When silence was restored Mr. Moody said:—There are between 3,000 and 4,000 people who have received tickets to attend this meeting this afternoon, most of whom want to become Christians. As they are here let us pray for them, and then let all pray for the others who have not been able to get within these walls. As this is probably the last Sabbath afternoon that we shall have in Brooklyn let us pray that the blessing of God shall rest upon this meeting and upon all other meetings to be held here. After the prayer that followed, the Fifty-seventh hymn in the collection was sung by Mr. Sankey alone with profound effect.

FUT YOUR TRUST IN GOD.

After the prayer that followed, the Fifty-seventh hymn in the collection was sung by Mr. Sankey alone with profound effect.

Mr. Moody then called the attention of the congregation to the one word which should lay hold of their life and faith—the word so often repoated in the Old Testament, "Trust," and given in the New Testament as "Believe in me." It is not to trust in this Church nor is that Church, nor in that minister; it is not trust is money nor in lands, but trust in the Lord and you shall be saved. If you want to be saved don't trust in yourself, but trust in the Lord and you will be kept in perfect peace and you will be surely saved. Look at Psalm ixit., S—"Trust in him at all times; ye people, pour out your heart before him; God is a retuge for us. Selah." We are told to trust in the Lord. He will scatter the clouds of storm and darkness. Job trusted Him through all the billows, that dashed against him, and, putting his trust in the Lord. God Jehovah, the waves of hell could not overwhelm him. If He don't save you nobedy can. You remember that when'the great Dr. Chaimers was wrecked at sea he found nothing but a plank from the wreck to cling to. He was afraid to trust it, but a salior cried. "Trust to the plank." He did and was saved. So, when he was aked by a woman who came to him, "What shall I do to be saved?" he said to her, telling the story, "Trust to Christ, just as I trusted to the plank, and you will be exaved. Trust to the same power that I trusted to them—Christ over all." You ask how shall we trust Him. Look at Proverbe, iii., 5—"Trust in the Lord with all thine heart, and lean not unto thine own understanding." Trust Him with all your heart. Trust is the word I must impress upon your hearts. In the midst of a bloody batile the life of Napoleon was endangered by his horse. A private solder cangle the steed and saved the great captain's life. Napoleon said, "I make you captain of my bodyguarn." The soldier went to where the guard was halted and said, "Give me a horse." "Who are you?" said

officer in command.

"An CAPTAIN OF THE BODYGUARD."

"Who appointed you?" "Napoleon." The officer took him at his word and gave him the command. Now, dear friends, take God at His word. Come to him now. Trust in Him. There is no reason why you should not. He has never failed to keep His word. Who will take God at His word now? Cast your sins upon Him now—this minute. You can trust Him while you are asleep or awake. He loves and you can think of Him all the time; there is no power in heaven & hell that can keep you from thinking of God and trusting in Him all the time. Let the widows trust in Him. I wouldn't dare to wrong a widow, for God protects them. Look at the forty-ninth chapter of Jeremiah, eleventh verse:—"Leave thy father-less children, I will preserve them alive; and let thy widows trust in me." The troubles we have in lite will be cared for if we place them on the breast of Christ. O my friends, won't you trust the Lord?

After prayer, the services closed with the singing of the ninety-fourth hymn, the chorus being repeated nearly a dozen times by the whole congregation, is make, as Mr. Moody said, "all Brooklyn ring with it," "I AM CAPTAIN OF THE HODTGUARD."

"Napoleon." The officer

SERVICES IN THE EVENING.

Last evening at the Rink the services were attended by an immense throng, and to a very large extent, as Mr. Moody requested, there was an entirely new set of faces—many, evidently, unused to finding themselves in such a place. Mr. Moody opened the meeting by the

faces—many, evidently, unused to inding themselves in such a place. Mr. Moody opened the meeting by the singing of the third hymn,

"I NERD THER EVERT HOUR,"

after which Deacon Hawley prayed long and earnestly that this might be a pentacostal time. Mr. Moody gave out the notices for the present week. All the meetings are ticketed in the hope of reaching non-church going people, except one—next Sunday after noon—under the direction of Mr. Needham, to a mixed audience.

addence.

The services in the evening, which closed the lag Sabbath of the revivalists in Brooklyn, were in most respects similar to those carried on in the afternoon. Mr. Moody preached from the same text, or rather exhorted in the same manner, and the meeting was develof any special feature.